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EASONABLE EXHORTATION
OF SUNDRY
MINISTERS
IN
LONDON
TO THE
PEOPLE
Of their respective
ONGREGATIONS.

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TO THE READER.

THE Reader is desired to take notice, that as the *late sad Confusions* did awaken us to set upon *this Exhortation*; so it should have been published many weeks since in the midst of them, had not *diverse Interruptions* occasioned the delay. If the Lord be at this time (in answer to the prayers of His Servants) opening a *door of hope*, (which we earnestly desire) as we shall blesse His Name for so *seasonable a mercy*; so we hope

it will not be at all *improper*, or *unacceptable* to any *ſerious* and *ſober Chriſtians*, as yet to awaken the People of this City to lay to heart the dangers which threaten them, and to ſet about the duties which may keep the Lord ſtill amongſt them.

A Seaſonable *EXHORTATION* of Sundry Miniſters in *London*, to the People of their reſpective Congregations.

THough we are not ignorant of the *Prejudices* and *Prepoſſeſſions* wherewith the carnal World are leavened againſt our *Calling*, *Office* and *Doctrine*; and what *clamours* and *fiery contentions* abide for them everywhere that plead *Chriſts Cauſe* in the Gates; and that *publike Teſtimonies* againſt *Errors* are uſually miſconſtrued, as the fruits of an *inordinate* and *miſguided zeal*, and thought to proceed from *an itch of medling*, and the *impulſion of private aims*, rather than any *good conſcience*; yet being plac'd by the Lord in this *Publick Watch-Tower*, and having had experience of *notable ſucceſſe* (through his bleſſing) on *former endeavours* in this kind, notwithſtanding the *reproaches* and *cenſures* of evil minded men, we could not at leaſt in *ſuch a time as this*, when the intereſſes of Chriſt Jeſus our Lord, and his Churches upon earth are ſo nearly concerned, (that we ſay not expoſed to apparent hazard and ruine) but *blow our Trumpet*, and in all plainneſſe of heart give warning to thoſe committed to our charge of the approaching dangers. Iſa. 58. 1.

Which

Which course (we hope) can be justly offensive to none that fear God in the Land, and have the *concernments of Religion* upon their hearts; especially when they shall consider how *strictly*, and with what *severity of Commination* all are enjoyned to *contend for* * *the faith once delivered to the Saints*, and peculiarly Ministers, who are * *set for the defence of the Gospel*, and invested with the title of * *Watchmen*, who are to give notice to the City of the Enemies approach, lest *the bloud of the slain* be required at their hands; and of * *Pastors* or *Shepherds*, whom it concerneth in tenderness to the Flock, to *warn every one with tears*, when they see *grievous Wolves* ready to enter in among them; however, if we must *displease*, we had rather *displease men* by a *faithfull discharge of our duty*, than our God by an *impious* and *injurious silence* in His Cause, hoping that He will teach us to approve our selves * as his *Ministers, by honour and dishonour, by evil report and good report, as deceivers, and yet true.*

* Jude 3.
* Phil. 1. 17.
* Ezek. 13. from vers. 1 to vers. 10.
* Acts 20.29 30,31,& Joh. 10. 12.
2 Cor. 6. 8.

We therefore *Ministers of the Gospel in the City of London*, do with all affectionate earnestnesse Exhort the People of this City to *awake, as out of a sleep*, and to lay to heart the *great dangers* that threaten us, which we may represent under a threefold Consideration.

First, *The fears of the return of Popery.*

Secondly, *The distracted estate of Religion among us.*

Thirdly, *Other Symptomes of Gods wrath hanging over our heads.*

As to the first, We had verily thought that *Popery* had rendered it self *justly odious* by its *own Abominations* in *Doctrine* and *Worship*, as also by its *bloudy Tyrannie* lately revived in the *slaughters of Ireland*; and since that of *Piedmont* and *Poland*; and that in *these dayes of light* and *knowledge*, to imagine the *possibility* of a return of a second Deluge of Antichristianism over the *Protestant Churches*, (which yet hath been the opinion of diverse, Eminent for learning and godlinesse amongst us) was a *groundlesse supposition*, and to fear where no fear was; but alas, that to which for some years past we could hardly allow in our thoughts

thoughts the room of *remote poſſibility*, is now grown into a *near* and an *apparent probability*, or a miſchief at hand ready to break in upon us, if God in mercy prevent not.

That the *Popiſh Faction* hath often attempted a re-entry in to theſe Nations, and what *vigorous endeavours* have been uſed to carry on the Deſign, is not unknown to thoſe that have been acquainted with the Times, and courſe of Affairs, ſince the Reformation in *Queen Elizabeths dayes*, and may eaſily be made evident to any that ſhall conſider the many *traiterous Attempts* againſt that Queen, the *Invaſion in* 88. the *Powder-Treaſon*, the endeavour of putting a *Popiſh ſenſe* on the *Articles of the Church of England*, openly avowed by *Franciſcus de Sancta Clara*, and ſecretly abetted by others, but never had the Adverſary *greater hopes* of effecting it than now; which that it may not ſeem a *groundleſſe ſuggeſtion*, we deſire you to conſider,

1. The *Union of Forraign, Popiſh Powers*, which how ſoon the *Court of Rome* (being ever vigilant to improve ſuch occaſions for the Propagation of its own greatneſſe) may make uſe of for the extirpation of the Proteſtant Religion, we need not divine; the *frequent* and *confident expreſſions* of our Adverſaries, the Papiſts at *home* and *abroad* intimating ſuch an intention, with hopes of ſucceſſe therein, eſpecially here in *England*; and the *breaches among the Proteſtants*, turning their arms upon one another, giving but too fair an occaſion to them to carry on their purpoſe; *A Kingdom divided againſt it ſelf, cannot ſtand.*

2. The *Vaſt Numbers of Popiſh Emiſſaries, Prieſts* and *Jeſuits*, that ſwarme amongſt us; Engliſh Colledges (as we are certified by credible reports) being much emptied by reaſon of the multitudes that are ſent hither. Now if you conſider their *Nearneſſe to Great Ones*, their *Indefatigable Induſtry*, compaſſing Sea and Land to make Proſelytes to their Superſtition; *the vaſt treaſures* to ſupport them; their *ſtrong influence* and *efficacy* upon all ſorts of perſons; their *acting under the diſguiſe of Sectaries*, and ſubtilty inſinuating *many of their Doctrines*, tending to the *diſparagement of the Authority of Scriptures*, and teaching

Juſtification

Justification by inherent righteousnesse, Perfection, or absolute fulfilling the Law; *unlawfulnesse to joyn in our Ordinances, nullity of our Ministry, &c.* you will see cause with us to fear that these *Locusts of the bottomless pit* are now let loose, by a righteous Judgement (as from God) to deceive these Nations.

3. The *Printing* and *Vending* so many thousands of Popish books every year in the *English Tongue*, which considering the *Apostacie* of some, and the *Indifferency* of many others of Quality, taking offence at the *unhappy divisions* and *distractions* which have been, and do yet continue amongst us, cannot speak lesse to us than too great an inclination to a revolt to Popery.

4. The *whole body almost of Popery published by Sectaries*, especially *Quakers*, in whom (though seemingly the *opposite extream*) we cannot but observe a *ready coincidency* with Papists in their opinions, as *Darknesse* and *Darknesse* will sooner agree than *Light* and *Darknesse*; yea, *all Errors* issuing themselves into *Antichristianism*, the great Apostacy from the Christian Faith, as into one *common sinck*; hereby the spirits of men are more prepared for the reception of Popish infusions.

5. *Jesuitical Designs* and *Models* of reducing *England* to *Romes obedience*, exactly followed, and promoted by many *deluded Protestants*, it being most apparent from the *Politicall Treatises*, and *Continual Practices* of that Party, that nothing can more conduce to their ends, than the pulling down the *Protestant Universities*, (by which they have received their deadly wounds) and the impoverishing, disgracing, and overthrowing *a Godly, Learned Ministery*, and sowing jealousies and dissentions between them and their people.

6. The *toleration of Popery* publikely pleaded for in Print, and by some of Power and Interest endeavoured, contrary to so many *renewed Declarations of State*, together with a *varnish* put upon the *foulest Errors* of that way by others of a *prostituted conscience* in their *scandalous Pamphlets*, which by the liberty of these times are permitted to come forth to the seducing of the people.

Secondly,

Secondly, The *preſent diſtracted eſtate of Religion* is ſufficiently evident, from

1. *Our diviſions* both in *civil* and *ſpiritual* things, heightened by the *various changes* that have happened amongſt us, which have begotten *jealouſies* and *animoſities* againſt one another, ſo that the *wonted love* and *communion in holy duties* is interrupted, *ſtrangeneſſe* and *diſtances* fomented, *cenſures* and *hard opinions* of each other entertained; and whil'ſt each Party are Promoting the *Private Intereſts* of their own Faction, the *Publike Concernments of the Goſpel* ſuffer an irreparable loſſe and decay.

2. The *many horrid* and *hideous Errors* which for ſome years paſt have abounded amongſt us, againſt the *Authority of Scriptures*, the *Diety of Chriſt*, and *the Holy Ghoſt*, *Trinity of Perſons*, *the Immortality of the Soul*, Doctrines of *Repentance*, *Humiliation*, *Sanctification*, *Reſurrection from the dead*, the eternal recompences of *heaven* and *hell*; the decrying and abaſing of *Ordinances* as ſo many *empty forms*, and the *Miniſtry* as an *uſeleſſe thing*; yea, divers Sects of *Libertines* encreaſing every day in *numbers*, *power* and *malice*; and under the various forms and names of *Quakers*, *Seekers*, *Ranters*, *Familiſts*, *Behemiſts*, *&c.* oppugning the received doctrine and unqueſtionable intereſts of *Chriſt Jeſus among* us.

3. *The odious ſcandals* of thoſe that profeſſe themſelves the people of God, as their *ſelf-ſeeking* under the pretence of *publike good*, their unparallel'd breaches of all *civil* and *ſacred Oaths* and *Covenants*, both to God and Man, which however palliated by the *cunning craftineſſe of men*, (which makes the ſin the greater) yet are known to God, and viſible to the World, whereby the mouth *of iniquity* is opened, the *reverence of Religion* abated; and 'tis to be fear'd, thouſands upon this occaſion look upon *communion* and *cloſe walking with God* but as an *empty notion*, and *meer impoſture*; ſo that to us there appeareth no viſible way of repairing the credit of *ſtrict profeſſion*, but by a *ſevere puniſhment of Profeſſors* from the Lords righteous Judgements ready to break out upon us.

4. The *immenſe* and *boundleſſe liberty* permitted, aſſumed, and freely practiſed by many to *write*, *print*, *publiſh* and *maintain* all manner of *blaſphemies*, and *horrid opinions*, without danger and

 controule,

controule, to *subvert mens faith*, and to *devoure the souls of our Wives, Children, Friends, Servants*, and to bury the *truths of Christianity* under the *heap* and *rubbish* of all sorts of Errors, the *sad* and *wofull effects* whereof appear in many, by their *Atheism*, and *Contempt* of all Religion; in others, by their *Scepticisme* and *Irresolution* in any; in some, by their *Apostacy* from the Truth, which they find so much despised, and back-sliding to Popery, as the *only Religion* wherein, in their opinion, *Union* and *Order* is retaind; in most *indifferency* and *lukewarmnesse*, and much *decay of the power of godlinesse*. Lastly, some (as we are credibly informed) grown to that height of wickedness, as *to worship the devil himself*.

5. *Sabbath-Profanation*, both as to *opinion* and *practice*, grown to a *greater heighth* than ever formerly; the *Jewish Sabbath* being cryed up in stead of the *Christian*, and *Shops opened* upon the Lords Day, and Wares publikely put to Sale; yea, some *working the works of their ordinary Callings*, in *Knitting*, and *Sewing of garments* in our *publike Assemblies*: yea, in the *very Pulpit*, in the time of Gods publike Worship, to the great *affront* and *contempt* thereof.

6. The pouring out by men of all Sects, with *a full mouth* all manner of *obloquie* and *contempt* upon *Ministry*, and *Ministers of the Gospel*, *openly* interrupting them in the *very Exercise* of their Ministerial duty, whereby they are discouraged and obstructed in their work, while they are represented to the world under the notions of *Baal's Priests*, *insatiable Hirelings*, *Gehazi's*, *Cheaters*, *Pulpit Divines*, *Distributers of Sundays Doles*, *Simonious decimating Clergy*, *Common Incendiaries*, and cloathed with the livery of other such revilings, and all this to render whatever they shall say for the *vindicating of Truth*, *and reforming of manners*, useless and ineffectuall.

Thirdly, *Other Causes* and *Symptomes of Gods wrath* hanging over our heads; as,

1. The *frequent disappointments* from time to time of all hopes of coming to any *consistency* and settlement of Government in the Nation, occasioned by our *strange Confusions* and *Changes*, pulling down and setting up, setting up and pulling down, which is a *clear evidence* that God hath in displeasure

darkened

darkened our eyes, and hid counſel from us, *Iſa.* 9. 19. *Pſal.* 35. 6. *Iſa.* 19. 13.

2. *The ſad preſages of Un-churching the Nation*, or the departing of the glory of God from us, evidenced,

1. By his calling home to himſelf, and laying aſide many *Eminent Workmen in Church* and *State*, as if he had *no more work* to be done among us, and would now leave all open to ruine and devaſtation, *Iſa.* 57. 2. *Iſa.* 3. 1, 2, 3, 4, & 5.

2. By ſuffering thoſe that remain, to be exerciſed with *continual reproaches*, and the *defaming of many*, which whatever is thought of it, is given in Scripture as a token of *remedileſſe ruine*, 2 Chron. 36. 16.

3. By our *leaving our firſt love* and *former zeal* for the Truths and Worſhip of God, for which our *fore-fathers* ſo earneſtly contended, even with the loſſe of *liberty*, *life*, and all things dear to them, *ſtriving* againſt ſin; but the preſent *coldneſſe* and *indifferency* in the things of God, together with our *barrenneſſe* and *unanſwerable walking* to the Goſpel of Chriſt, ſeemeth to ſpeak no leſſe to us than the removing of our Candleſtick, or ſome *great Eclipſe of Religion* among us, *Rev.* 2. 4, 5.

4. By the *enmity* and *oppoſition* which is everywhere manifeſted againſt the *Truths that are according to godlineſſe*, and *malignity* againſt the Profeſſors thereof; a ſin for which God threatened the *Jewiſh Nation* to take away the *Kingdom of God* from them, and to give it to a Nation, bringing forth the fruits thereof, *Matth.* 21. 43.

5. By the *prevalency of Atheiſm*, *Madneſſe*, and doating upon all manner of Error, (fomented by the *intruſion of unskilfull guides*) *endleſſe ſeparations*, *common ignorance*, *unbelief*, *profaneſſe*, and prejudice againſt *wholſome Doctrine*, and all *Order* and *Diſcipline* in the Church, and the many *other Confuſions* and *ſpiritual judgements* which are upon us, all which we cannot but ſadly look upon as *dreadful preparations* towards a *Bill of Divorce* which God is about to put into the hands of theſe Nations.

Now theſe things being ſo, we (whom the Lord hath placed in the Miniſtry, though unworthy) do promiſe for our ſelves,

1. To uſe all *holy endeavours* in our places and ſtations, to keep God and His Truth amongſt us, and to that end ſhall take

all occasions to *mourn before the Lord*, and be more frequent in *Fasting* and *Prayer*, crying mightily to our God *to return to the Tribes of His Inheritance*, confessing our own sins, and the sins of the people, that (if it be possible) these dreadful effects of His wrath may be turned away, and He may *revive His work* in the midst of the years, and yet continue to be with us.

2. To be more diligent in *watching over our several Flocks*, feeding them with knowledge and understanding, and dispencing the *Word* and *Sacraments* with more *tenderness* and *faithfulness*, as also, to use more care in *Catechising* and *Seasoning youth* with the *fundamental principles* of the Christian Faith, and to be more frequent in *Family Inspection*, both our *own* and *yours*, as the Lord shall give opportunity, and vouchsafe strength.

3. That we shall, as occasion is offered, endeavour your establishment in the *present truths*, 2 *Pet.* 1. 22. especially against *Popish delusions*.

And we do in the bowels of Christ *earnestly beseech* and *exhort* you, out of a sense of the forementioned dangers, to prepare to meet the Lord, coming against us in Judgement, by *humbling your selves* under His mighty hand, and *removing the evil of your wayes, and seeking His face in Christ Jesus our Lord*, that ye may be hidden in the day of His fierce anger, and in wrestling, may prevail with God to spare His people, that His *heritage may not be given to reproach*: and the Adversaries of His Truth, say among themselves, *Where is their God?*

More especially we exhort you;

1. To *take heed of false Teachers*, Matth. 16. 6. *trying the spirits*, 1 Joh. 4. 1. and *holding fast that which is good*, 1 Thes. 5. 21. especially to beware of *Popish Insinuations*, under what pretence soever disguised, lest unawares you be led away *by the Error of the wicked*, which we do the rather suggest, out of a fear lest many may be *too well conceited* of that *corrupt Religion*, having never *smarted* under *Antichristian Tyranny*, as our fore-fathers did, and forgetting the *bloud* and *sufferings* of the *Holy Martyrs*, and finding *Rome justified by Englands Confusions*, as *Sodom* was by *Israels sins*, Ezek. 16 51. But we hope (Brethren and Beloved in the Lord) that you will think no *abhorrency great enough* for that Faction and sort of men, who *forbid you the reading of the*

Scripture

Scripture in your own *vulgar tongue*, (as if the Word of God were a dangerous and infectious book) who take away from the people of God the *Communion of the Cup*, ſo expreſly eſtabliſhed by *Chriſts Inſtitution*; who require you to attend upon *prayers* in a language that you underſtand not; who daily offer up in their *Maſſe*, a *proper* and *propitiatory ſacrifice* (as they call it) for *quick* and *dead*, though the Scripture aſſures us, that by *one oblation once offered*, *Chriſt hath perfected for ever thoſe that are ſanctified*; who ſet up *Images for Worſhip*, contrary to the ſecond Commandment; who teach you the *Invocation of Saints* and *Angels*, to the prejudice of Chriſt Jeſus our Lord, the *only Mediator* between God and men; who preach up the *merit of works*, yea, *works of Supererogation*, and *Popes pardons*, and *Purgatory for faults already forgiven*, as if Chriſt had not fully ſatisfied for them; who by the words of *Conſecration* pronounced by a Prieſt, profeſſe to *tranſubſtantiate bread* into the *Body of Chriſt*, and then fall down to it, and worſhip it; who adde *traditions of men* to the *Word of God*, as of *equal Authority* therewith; who diſpenſe *with Oaths*, and *Inceſtuous Marriages*, reſolve their faith into *Papall Infallibility*; forbid the *Marriage of Miniſters*, and yet tolerare *Stews*; who, to propagate the *Roman Religion*, and promote the intereſts of the Papal Sea, take upon them to *diſpoſe of Kingdoms*, and *in ordine ad ſpiritualia* to invade the *temporalities of Princes*, and imbroyle their Nations *in bloud* and *confuſion*, and many ſuch other *Monſtrous Tenents*, and withall introduce a *ridiculous maſſe of Ceromonies*, and *humane Inventions*, not only beſides the Word, but againſt it: We ſay we hope we need not *many words* to awaken you, that have ſo long enjoyed the *purer light of Chriſtianity*, into a juſt indignation and hatred of theſe abominable *Superſtitions*, *Hereſies* and *Idolatries*.

2. To Manifeſt *your ſincerity*, not only by a *hatred of Error*, but a *love of the Truth*, hoping you do ſufficiently underſtand the difference between *oppoſition to a falſe way*, and *yeelding up your ſelves to the power of the Truth*; and that there is little certainty of the *ſtedfaſtneſſe* of thoſe who ſide with the *Right Party*, rather out of *Faction*, *Cuſtome*, *Education*, and *Publike Countenance*, than any *ſound evidence* of, or *affection* to that good way which they do profeſs, 2 *Theſ.* 2. 10, 11.

3. To

3. To keep your selves unspotted from the *prevailing corruptions* of these *back-sliding times*, lest being *partakers in other mens sins*, you be involved in their judgements, it being the Lords way to punish the *Accessories* that abett and assist evil things, by *conniving* at and *consenting* to them, as well as the *Principal* and *Chief Actors*; therefore we desire you *to mourn in secret* for the abominations of the Land, with purpose of heart to cleave to the Lord and His Truth, and to disclaim all such *wicked practices* and *opinions* as have rendered this Age wherein we live, the *wonder and astonishment of sober and religious Christians*.

4. To endeavour in your places, an healing of those *sad breaches* and *divisions* which have been amongst us, that so we may be *mutually strengthened* in the defence of *the* Gospel, and in the *pomoting of the common faith and salvation*. And in as much as our *knowledge* here, and *all other graces* are *imperfect*, and the Lord hath so tempered the body, that the noblest member cannot say unto the meanest, *I have no need of thee*; let therefore the *strong* learn to bear the *infirmities of the weak*, and the *weak* to forbear the *censuring* of the *strong*; let not any either *despise* or *judge*, but all mutually *receive* and *serve one another in love*, that no prints of *unkind distances* and *unbrotherly estrangements* may be found amongst us; but that all who fear the Lord, may endeavour to *keep the unity of the Spirit in the bond of peace*, not speaking hardly against, or wounding the *names* and *reputations* of one another, but *speaking often together*, unto the mutual reforming and *building up each other in our most holy faith*.

5. To be diligent in the *spiritual* and *conscientious performance of Family duties*, as those good old Exercises of *Prayer* both *Morning* and *Evening*, *Reading the Word*, *Singing of Psalms*, *Repeating of Sermons*, and *Catechising your children and servants*, (duties too much in these loose and licentious dayes *neglected*, as matters of *meer formality*, but *zealously* and *constantly* observed by godly men in *former* and *better times*) that so the *succession of Churches* be not cut off, and the *taint of these corruptions* may not be transmitted to the *next Ages* by the *ill education of youth*, who are the *seed plot of future woe* or *weal*, and who in these *loose* and *ungoverned times*, are observed to have little savour of that Doctrine which is according to godliness, *Eph.* 6. 4.

6. That

6. That you would cauſe your *children* and *ſervants* to ſubmit to *publick Catechiſings*, and train them up in the *reverence of a godly Miniſtry*, leſt they get a *ſpirit of ſcorning* betimes; for we have juſt cauſe to fear that many young ones, in ſtead of being taught to cry *Hoſanna to Chriſt*, Matth. 21. 15. do rather learn to cry *Baldpate to his Meſſengers*, 2 King. 2. 23. by the licentious defamings and reproaches of the preſent Age.

And now having diſcharged *that truſt* which was incumbent upon us, as thoſe that *watch for your ſouls*, and having in *ſimplicity* and *ſincerity*, not in *fleſhly wiſdom*, but in *the fear of God*, ſet before you the *diſeaſes* and *dangers* whereunto we lie expoſed, with the *remedies* and *duties* which in ſuch a day of trouble and rebuke the Lord calleth for: We earneſtly beſeech you in the bowels of the Lord Jeſus, as you value the preſence of God amongſt you, and expect that he ſhould return to *the many thouſands of this our Iſrael*; as you prize *the enjoyment of the reformed Religion*, and therewithall the *proſperity* and *tranquillity* of this *once flouriſhing City*, and theſe now *dilacerated Nations*, to lay them ſadly to heart; and ſince the Lord hath not *utterly forſaken us*, but there is yet hope in *Iſrael*, with holy *Jacob*, to *hold him faſt*, and *not to let him go untill he bleſſe us*, and return with mercy unto us, making this *our Jeruſalem a praiſe in the earth*: To his *effectual bleſſing* we moſt humbly commend this *poor ſervice* of ours, and this *great City* to his *gracious guidance*, and *almighty protection*, beſeeching him to let his Eye and Heart be perpetually upon it, to cover it all the day long under the Wing of his Providence, and with the hiding of his Power, to be a *Wall of fire round about it*, and ſtill *the glory in the midſt of it*.

Edward Rynolds Miniſter of *Laurence Jury*.
Arthur Jackſon Miniſter of *Faiths* under *Pauls*.
Edmund Calamy Miniſter of *Aldermanbury*.
Simeon Aſhe Miniſt. of *Auſtins*, *Lond.*
Thomas Caſe Miniſt. of *Giles* in the *Fields*.
Thomas Whitfield Min. of *Peters* in *Broad-ſtreet*.
Thomas Manton Min. of *Covent-garden*.
Roger Drake Min. of *Peters Cheap*.
James Nalton Min. of *Leonards Foſter-lane*.
John Sheffield Min. of *Swithins*.
William Jenkins Min. of *Chriſt Church*
Gabriel Sangar Min. of *Martins* in the *Fields*.
William Wickins Miniſt. of *Georges Southwark*.

Matthew

Matthew Haviland Minist. of *Trinity Parish.*
William Blackmore Minist. of *Peters Cornhil.*
Thomas Watson Minist. of *Stephens Walbrook.*
Arthur Barham Min. of *Hellins.*
William Whittaker Min. of *Magdalens Bermondsey.*
Thomas Wadsworth Min. of *Newington Butts.*
Benjamin Needler Min. of *Margaret Moses.*
Zachariah Crofton Minist. of *Botolphs Algate.*
John Wells Min. of *Olaves Jewry.*
William Bates Min. of *Dunstans* in the *West.*
John Meriton Min. of *Nicholas Acons.*
Samuel Swith Min. at *Benets Grace Church.*
Richard Adams Minist. of *Mildreds Bread-street.*
Daniel Batchelor Min. of *Anne Aldersgate.*
Thomas Parson Min. of *Michael Wood-street.*
John Kitchin Min. of *Mary Abchurch.*
Giles Hinton Min. of *Maudlins Old-fish-street.*
Thomas Meriton Minist. of *Michael Coleabby.*
John Gibbon Minister of *Blackfryars.*
John Romney Min. of *Thomas Apostles.*
Matthew Pool Min. of *Michael Quern at London.*
John Brodacott Minist. of *Saviours Southwark.*
John Hering Min. of *Brides London.*
Robert Turnol Min. of *John Evangelist*
Thomas Jacomb Min. of *Martins Ludgate.*

George Fawler Min. of *Bride-wel, precinct London.*
Thomas Danks Minist. of *Michael Quern-hithe.*
Thomas Willes Min. of *Botolph Billingate.*
Thomas Doelittle Min. of *Alphage.*
John Jackson Min. of *Bennets Paul Wharfe.*
Thomas Clendon Min. of *All-hallows Barking.*
Ralph Strettel Min. of *Johns Zachary*
Thomas Gouge Min. of *Sepulchres.*
William Cooper Min. of *Olaves Southwark.*
Thomas Lye Min. of *All-hallows Lumbard-street.*
Peter Witham Min. of *John-Baptist Walbrook.*
Thomas White Min. of *Mary Hill.*
Samuel Clark Min. of *Bennet Fink.*
George Smalwood Min. of *Mildreds* in the *Poultry.*
William Spurstow D. D. Min. of *...ney.*
William Taylor Minist. of the Gospel in *Coleman-street.*
Peter Vinke Min. of *Michael Cornhill.*
Samuel Annesley Min. of *Gilos Cripplegate.*
John Seabrook Minist. of *Andrew Wardrobe.*
Has. Bridges Min. of *Albanes Wood-street.*
Leonard Cook Min. at *Islington.*
Elijah Pledger Minist. of the Gospel at *Christ-Church.*
Morgan Hopton Min. of *Andrews Holborn.*
Stephen Watkins Minister of *Southwark.*

FINIS.

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